HARAMBEE FLAME

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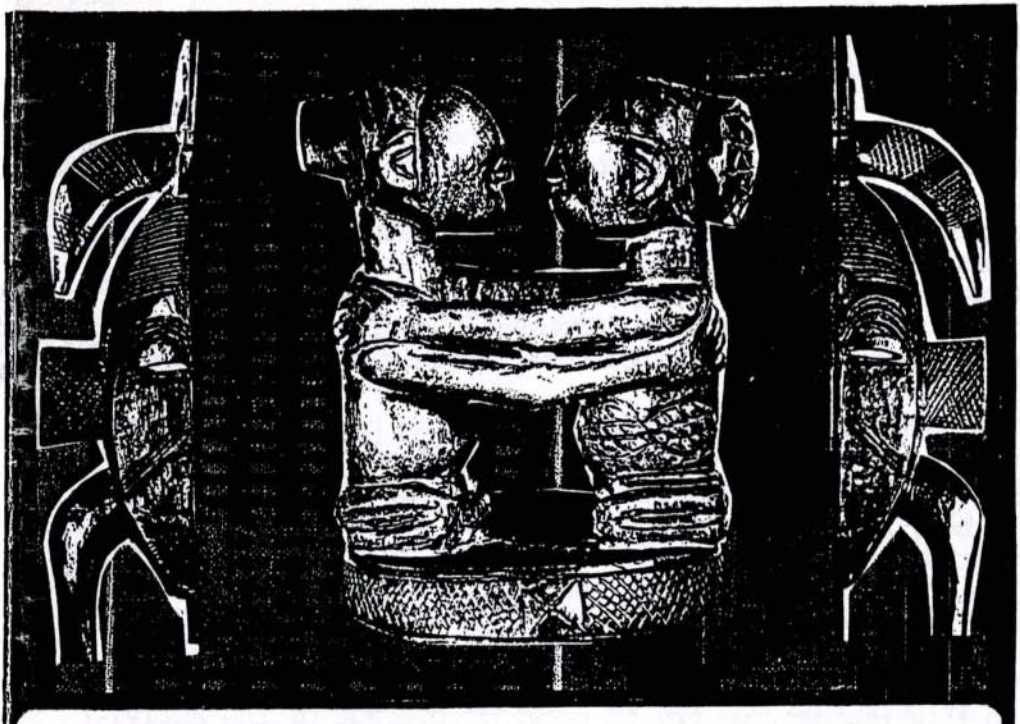

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

African Manhood: Getting Into the Mood

You're in your garage, have two metal folding chairs in there. Of course, there's the car, maybe a lawn-mower, a tool rack, etc. You've got the television in there and are thinking about turning on either the "Lou Dobbs Money Report" or maybe one of those The Learning Channel programs featuring some up-close open-heart surgery. For music, you've planning to blow a gangsta-rap c.d. about mayhem and murder. In addition to these stimulants for the eyes and ears, you have some fragrances hooked up--the pungent aromas of brake fluid, motor oil, weed-killer, and so forth.

Later on, this woman is coming over and you have your heart set on a heavy night of romancing. So you've established an atmosphere that you believe will be conducive to this. You want to provide an environment that will put your visitor "in the mood." But hold up, Raisin-Brain. Wrong atmosphere! The only thing this environment is going to get the woman in the mood for is removing herself from your residence without hesitation.

For just about anything we intend to do, there's an atmosphere, or environment, that's suited to help us be in the proper mind-set for getting this thing done. A suitable atmosphere doesn't guarantee success. But it does **help** to minimize the chances of failure. In the Harambee Afrikan Cultural Organization, we emphasize the idea of achieving African manhood. In order to achieve this, we have to get some things. The brother who "fixed up" his garage was wating to get some romance. We want to get some knowledge and understanding of what it is to be African and what it is to be a man.

We can't invite knowledge and understanding into our "residences" and have atmospheres set up that are full of things that will run knowledge an understanding away, or neutralize them. We can't be studying about sexual responsibility as a trait of traditional African manhood and be doing so in an atmosphere reeking of images and words that put positive spins on sexual irresponsibility, the pimp "game,"

tc. We can't be studying the principle of an African an's dedication and loyalty to his community/village and e doing so in an atmosphere loud with images and words romoting individualism and a level of dollarism/materialism y which one is for sale or rent to whomever's paying out he cash.

ctually, we can study to achieve African manhood and do o in atmospheres that are contradictory to our supposed im. But to do so indicates that we are only half-ass erious, if that. Or it may be a matter of our getting mproper and/or inadequate guidance from those who are upposed to be pointing us toward African manhood.

f we're seriously trying to achieve African manhood, the studying we do needs to be accompanied by an atmosphere hat's Africentric, that's rooted in African traditions, hat's constructively related to our shared African experi-ence. The atmosphere, like the atmosphere one sets up o get someone "in the mood," must be multi-faceted. In other words, it's got to have stimulation for the eyes, for the ears, for the other senses; for the mind, for the emotions, etc. We have to establish atmospheres that help put us into the mood for doing what we need to do to achieve this African manhood.

Maybe we go after the knowledge and understanding directly by reading books by John Henrik Clarke, Drusilla Houston, Cheikh Anta Diop, Yosef Ben-Jochannan, Chinweizu, Ivan VanSertima, Molefi Asante, and other African scholars/thinkers. Maybe we study tapes by Ashra and Merira Kwesi, Jawanza Kunjufu, Frances Cress Welsing, et al. But in the meantime, we can use some atmosphere, an environment that's conducive to helping what these Africans have to say sink in. We need to listen to traditional African music, check out traditional African dance, read African stories, look at African sculpture, etc. These things help us feel our Africanness.

Because most of us here in the U.S. were born here and have lived all, or damned near all, our lives here, we're not going to understand the words in African vocal music, will miss the meaning of certain dance movements, won't grasp all the symbolism in the stories. But we'll pick

things up as we go along. We don't have to be experts in any of the fields of art--African or otherwise--to have an appreciation for and a sense of the beauty in it. How often to we eat something for the first time and like the hell out of it and not know what all, or many, of the ingredients are? Whatever they are, the dish has got us smacking our lips.

In setting up this African-centered atmosphere, we have to include the music and dance, stories, painting and sculpture, etc. by Africans from outside of Africa too. The novelist, Toni Morrison isn't from Africa but she writes from and of our shared experience as Africans. Her art has value just as does the writing of Ayi Kweh Armah, a novelist in Senegal. As long as art forms are created by Africans and are constructive in an Africentric sense, then it belongs in the atmospheres we establish.

Art--whether it's music, dance, painting or carving, novels or folk tales, whatever--get knowledge and understanding to us in ways that it is often difficult for history books, lectures, etc. to get knowledge and understanding to us. These feed our spirit, our emotional being. They penetrate our psychological make-up. As atmosphere, they are conducive to our being "in the mood" for digesting the nourishment that history and other non-fiction books, lectures on values and/or culture, etc. offer to us. The many forms of African art, as well as art by Africans outside of Africa, can function to put us "in the mood" for uncovering the African manhood that resides in us.

-Editor

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

COMMUNITY NEWS

Harambee Afrikan Cultural Organization Central Committee Member Returns to the Outside

Jonathan "Preacher" Bolden, a brother who held down the

position of Akapo(Treasurer) of the Harambee Afrikan Cultural Organization for the past two years, left the joint last month. "Preacher," who not only served as our Akapo but helped out in whatever other areas where help was needed, "jammed out" in December. We sending positive thoughts out to the brother and are hoping he will never return to this joint or get locked up in any other. We also hope that the studying Preacher did as a member of our organization, as well as a participant in the Temple of Ma'at, will provide him with whatever his mind and spirit require to make him a constructive force in whatever African community he finds himself in out there.

Central Committee Positions Filled

It has been nearly two years since all seven of the Harambee Afrikan Cultural Organization central committee positions have been filled. Preacher's departure made us even more short-handed. Fortunately, a brother who has only been in the organization a few months, Montrail Maddox, stepped forward to fill the position of Akapo. At our January 13th. meeting, two other members showed dedication, offering to fill the positions of Akowe(Secretary) and Akewi(Librarian). We give major props to our new Akapo, Montrail Maddox; Akowe, Eric Crudup; and Akewi, William "Toon" Hawkins.

Kwanzaa Observance Held on December 30th.

The Harambee Afrikan Cultural Organization Kwanzaa observance was held on December 30th. here at the state prison in Lincoln. It attendance were about 25 of our members and inside guests, as well as three persons from the outside African community--Karen Tibbs-Nnawulezi, Jacqueline Cook, and Walter Brooks. Chuma Akinlowan, our Olotu Eko, was the m.c. for the program. After the libations ceremony, which was conducted by Mondo, aided by Walter Brooks, we recited our creed and pledge. Still standing, we each introduced ourselves.

Chuma previewed the evening's program and called on Mondo to speak on the history and meaning of Kwanzaa. This was followed by the candle-lighting ceremony. As each person came up to light one of the seven candles, Brother Maddox

(Cont. on page 12)

FROM OTHER SOURCES

Trial Ordered in Lawsuit Challenging Florida Law Barring Felons from the Vote

"A federal appeals court on Friday ordered a trial in a lawsuit that says Florida's law barring felons from voting is unconstitutional because it discriminates against blacks.

"The United States Court of Appeals for the 11th Circuit, in Atlanta, decided that there were enough relevant facts to allow lawyers on both sides to present evidence at a hearing. A three-judge panel voted 2 to 1 to send the case back to a trial judge to hear arguments that the law violates claims of equal protection and voting rights.

"The court's ruling reversed a ruling in July by Judge James Lawrence King, of the Federal District Court here, dismissing the case...

"Roughly 600,000 Floridians are banned from voting for the rest of their lives because of felony convictions, according to the Florida Equal Rights Voting Project. More than a third of those are black, according to estimates by the American Civil Liberties Union.

"Florida's law denies ex-felons the right to vote unless they take steps to have their civil rights restored by the state. Six other states have similar laws. Under Florida law, the governor and cabinet serving as the state's Clemency Board have the discretion to restore voting rights to ex-felons who apply after finishing their prison time and parole.

"But civil rights groups said the process was too difficult and burdensome because it required the felons to bring character witnesses at their own expense for a full hearing before the cabinet...

"...The plaintiffs' lawyers argued in the appeal that the law was enacted in the 19th century to discriminate against blacks, and the 1968 constitution just adopted the old law and its intent to discriminate.

"The defendants--Gov. Bush and former Secretary of State Katherine Harris, among others--argued that any discriminatory intent was eliminated when the law was re-enacted in the 1968 state constitution.

"But Judge Rosemary Barkett wrote in Friday's ruling that the state had to show that it 'knowingly and deliberately' re-enacted the law in 1968 for a nondiscriminatory reason...

"The appeals court also said that Judge King was wrong in dismissing the case when he concluded that the felons' own criminal acts, not racial discrimination, deprived them of voting rights..."

-from "Court Orders Trial on Ban of Voting by Felons," page 3, Feb. PRISON ART(San Francisco, CA.)

Some States Backing Away from "Tough-on-Crime" Sentencing

"There are now 'smart on crime' recent state(not federal) sentencing reform policies--eliminating some of the most dracoian mandatory minimums--in 25 states. Some examples are: CO - reduction of penalties for 'low-level drug offenders' and reforming of parole, KS - certain defendants to be redirected from prison to treatment, WA - reduction of drug trafficking sentences, IN - modification of '3 strikes' sentence to exempt drug addicts, MS - non-violent convicts parole eligible after serving $\frac{1}{4}$ of their sentences...

"...MI has dropped its mandatory minimum sentences for those with street-drug related convictions; IA, MO, TX, and WI have eased their 'truth in sentencing' laws; NY has made parole easier to get.

"The AL legislature passed a bill this fall that would allow for the early release of possibly 5,000 nonviolent prisoners in the next year. An AL assistant attorney general has said: 'We've cut spending on prisons so far that our prison system now looks like a third world country'.

"MS and LA are also eliminating some mandatory sentences... KY granted early release to about 900 prisoners last spring; SC is considering releasing 4,000...

"...In NH, a bill(#1347-FN) will be introduced this month to bring back good time. This time the DOC is backing it and says it can save 3.1 million a year..."

-from "Get Smarter at Least," pages 1 and 2, Jan. COALITION FOR PRISONERS' RIGHTS Newsletter(Santa Fe, N.M.)

"Darkey," "Nigger," "Coon" Designations a Federal Issue

..."A federal agency--the United States Board on Geographic Names--has the authority to issue regulations governing acceptable language for naming places that appear on maps of the United States. In 1962 the agency abolished the use of the words 'Nigger' and 'Nip'(a derogatory term for Japanese) from official placenames in the United States. At the present time, these are the only two racially insulting words that have been officially banned. Prior to 1962 there were hundreds of towns, streams, an mountains that used the word Nigger in their names. Nigger Creek, Nigger Gulch, Nigger Hill, and Nigger Valley were common terms found on maps of the United States.

"Most, if not all, of the placenames that once included the word Nigger prior to the 1962 federal ban were simply replaced by the term 'Negro'. In the main Nigger Creeks across the nation almost always became known as Negro Creeks.

"In some cases the words Nigger Creek were removed from official government maps but a new name was not submitted to the U.S. Board on Geographic Names. Officially, these places remained nameless...Such was the case in Scott County, Arkansas...in 1984...the county petitioned the federal government to rename a local stream that had historically been called 'Nigger Creek' to 'Negro Creek'. The federal government asked then Arkansas Governor Bill Clinton if he thought the revised name would be offensive to some area residents. When the governor did not respond, the name change was approved...

"Our research has identified 573 places in the United States that continue to have the word Negro in their names..One might expect that places using the word Negro would be concentrated in the South. But this is not so. In fact,

California has the most sites with Negro in the name. According to JBHE's research, there are 55 placenames in the state of California that use the word Negro including Negro Gulch, Negro Creek, Negro Hill, Negro Flat, Negro Head Mine, Negro Canyon, Negro Mountain,...and Negro Basin...

"According to JBHE's search of the U.S. government database, there are seven places in the United States that still use the word 'Darkey'. And here, too, this vestige of Jim Crow is not restricted to the South. For instance, there is Darkeys Marsh in Lake County in western Michigan and Darkey Tank, a reservoir in Taos, New Mexico. Overall there are three places that function under the name Darkey in Tennessee including the town of Darkey Springs, and one each in California, Michigan, Oregon, and New Mexico.."

-from "Racism Persists o Official Maps in the United States and Little Effort is Being Made to Do Much About It," pages 44 and 45, autumn 2003 THE JOURNAL OF BLACKS IN HIGHER EDUCATION(N.Y., N.Y.)

Brother in Richmond, CA. Establishes Program to Repair Self-Images of African Youth

"Organizations like the YMCA in Black communities attempting to serve our youth provide some positive outlets for our children, like sports, camping and after-school programs, but they aren't able to really meet the specific needs of Black youth.

"Our youth need self-esteem and self-knowledge-building workshops incorporated into any program they participate in because of the damage done by the larger society slighting, misleading and lying to them about their rich African heritage...

"We need summer camps, weekend camps, after school programs, rites of passage programs, juvenile hall outreach programs, etc.

"We are all building toward the same goal of uplifting our youth and equipping them with the knowledge to soar well beyon what this generation has accomplished for African people. Kwami Yaphat is a man who actualized this vision

vision by starting his own Richmond-based organization for African youth, Youth Educational Independent Opportunities Unlimited
(YEIOU). Yaphat offers an abundant program designed to uplift, build and repair the self-images of African youth ages 5-18.

"His organization focuses on strengthening academic skills, building self-esteem and offering positive alternatives to destructive behavior. The goal is self-sufficiency, community responsibility and a lasting cultural kinship that dwells in the lives of generations to come.

"YEIOU targets youth who are from rough urban areas like North Richmond and East Oakland. Yaphat recognizes that within these particular youth is a sense of courage necessary to rehabilitate the African community...

"YEIOU, which is still in its infancy, has already implemented monthly outdoor camping program, Umoja Weekend, weekly tutoring and mentoring as well as multi-media training...

"Though wholly dedicated to serving the youth, Yaphat [understands] that money has to be generated nor only for himself, but for the youth and success of the African nation. He made the point that many people in the community are doing the work, but they are struggling intensely themselves because they have no economic plan...

"Yaphat...has already begun to put his economic system in p;lace, having youth help sell t-shirts and homemade trail mix daily. In the near future he plans to have youth in rotation working at the flea market selling products they took part in producing...

"Yaphat teaches the youth that if they're selling dope, they're a slave. Frustrated and pained by all the frequent funerals, he lets them know that more youth die or end up in jail than those that get out and buy homes...

"The best thing, Yaphat said, is to not let the youth go. 'I am now doing a rites of passage program once a week establishing a relationship with these 11- and 12-year-

olds. I can get them involved in other programs and continue a relationship where they can call me. I can check up on school grades, identify skill levels and have parent communication'. Yaphat's goal is to serve his people to raise them up..."

-from "Building for Eternity"; pages 1, 6, and 10; Dec. 31 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Sister in Florida Using Arts to Motivate and Inspire African Children

"Artist Dorothy Shabazz is reaping the fruits of her labor. She helps young children find their own inner talent...An outreach artist with the Zora Neale Hurston National Museum of Fine Arts in Eatonville, Florida, and a wife, mother of four and grandmother of five, Shabazz works with numerous educational, arts and community organizations to motivate children and enhance their self-esteem through the visual arts.

"The former Rochester, New York, resident recently curated the Urban Art II Exhibit, representing the works of children, ages 5-17, from various Orange County youth programs who participated in her workshops. Once students complete their assignments, Shabazz adds a key component by arranging to have the works on view within the community

"She shows children how to mix paint and work with various mediums and art techniques such as oils, acrylic, ceramics, glass and paper mache.

"For example, children from the Orlando Housing Authority/ Griffin Park created a work of art called 'Twin Cowries' using acrylics, colored sand and cowrie shells. Students learned that cowrie shells originated on the West Coast of Africa and were once used as currency...

"'As a self-taught artist, I understand the indelible impact that doing something with one's hands has on the creative and learing process', says Shabazz. 'That's why I work with children of all ages to help them learn about their heritage and create viable art pieces in the process...'

Departure of Zimbabwe from Commonwealth Generates Debate on Current Relationship Between Former Colonies and Colonial Powers

"A day after Zimbabwe announced its decision to leave the 54-nation Commonwealth, which is made up of mainly former British colonies, President Robert Mugabe flew to the Swiss city of Geneva to attend a United Nations World Summit on the Information Society December 10-12...

"Some observers said that Zimbabwe leaving the Commonwealth will have little effect on the southern African nation, but the controversy had sparked long-needed discussion and analysis on the importance of membership in the Commonwealth.

"The standing opinion is that membership confers political privilege on poor nations and some modest trade and aid benefits. But critics such as Didymus Mutasa, foreign affairs secretary for the Zimbabwean political party Zanu-PF, charge that the organization serves no purpose useful to Africa...

"'There is a tendency among the White governments in the Commonwealth to tell us what to do', Malaysian Foreign Minister Syed Hamid Albar told a Malaysian newspaper. 'They must stop their colonial ways, stop dominating us in the Commonwealth', he added...

"In 2002, Britain pushed through a resolution in the Commonwealth suspending Zimbabwe from the group because of alleged violations in the re-election of the 79-year-old president. They also charged Mr. Mugabe and his government with extensive human rights violations. Britain and Australia led the movement at the Abuja meeting...

"South African President Thabo Mbeki said the suspension was unjustified and was not arrived at through consensus. He chided Zimbabwe's critics for what he saw as their hypocrisy. 'Those who did what they could to deny the people of Zimbabwe their liberty for us as long as they could, have become the eminent defenders of the democratic rights of the people of Zimbabwe', he said..."

-from "Zimbabwe to Leave Post-Colonial Group," pages 7 and 31, Dec. 23 THE FINAL CALL(Chicago, IL.)

.....

Kwanzaa Observance (Cont.)

defined and explained the corresponding one of the Nguzo Saba(Seven Principles).

We then had the presentation of the Kwanzaa symbols. As each person brought a symbol to the table, Mike Carr explained its meaning. On the wall behind the table, we had fashioned an ancestor shrine. Brother Berens made our offering to the ancestors by placing a cup of fruit at the base of the shrine. Afterwards, we had our "sharing of the harvest" in which each of the participants received a small portion of fruit. In eating these portions together, we were representing the idea that, as we had worked together to make "harvest" possible, we now shared in its fruits.

During the "Reflections on Kwanzaa" segment of our event, there were two presentations delivered, one by our Eleto, Thawabu, and the other by Karen Tibbs-Nnawulezi. In his address, Thawabu emphasized the idea that Kwanzaa should nurture in us a sense of spiritual connection to Africa. He cited contributions made by our African ancestors to human society--the study of astronomy and seasons of the year and the resulting development of the world's oldest known calendars; the study and mastery of mathmatics, allowing for, among other things, the designing and construction of the pyramids; the study of plant and animal life, leading to agriculture and the domestication of animals. In citing these and other contributions, Thawabu passed on to us his realization that we owe it to our posterity to retrieve for them the greatness of our ancestors, both that which was lost and that which was stolen.

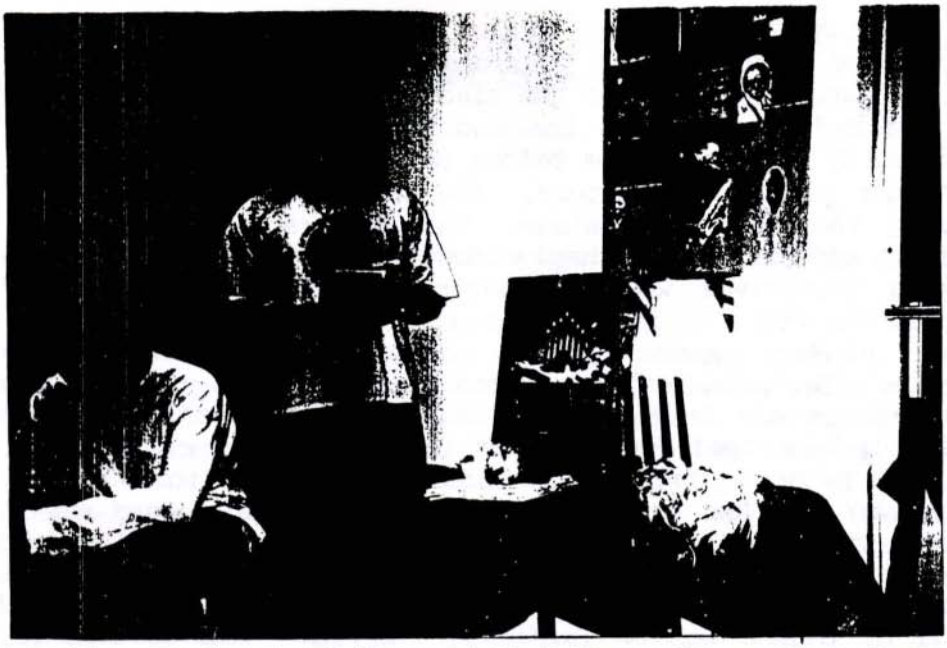
Sister Nnawulezi walked from where she was sitting to the symbol table, focusing on the kinara(candle-holder) and its mishumaa saba(seven candles). She began her remarks by saying that she'd come to our program to bring a message of faith an hope and she reflected on being a mother and seeing Kwanzaa as a vital means of reminding her children

of their responsibilities to family and the African community. The sister spoke passionately of the significance of the candles colors--of the black representing our people, of the red representing the sacrifices made and suffering endured by those who came before us, and the green representing our progeny and future. She spoke of how, each year, during the days of Kwanzaa, the members of her family reflect on what things they've done since the prior Kwanzaa, asking themselves whether and/or to what extent they've earned the right to light the candles.

In the "Performances" segment, Mondo read two poems on his experiences as a Panther, back in the day; a poem expressing his hopes for a future African community in Omaha; and two poems in tribute to African women. Following more input on Kwanzaa from a couple of brothers, we checked out a video tape by Ellis Liddell Enterprises, "A Night of African Culture," which features traditional African dance and music, poetry-reciting, stepping, etc.

We thank all who participate in our program--in particular, the brothers who worked in the kitchen, washing and slicing the fruit and arranging the fruit bowls--brothers Houston, Carter, Kirtley, and Henard. We express our deep appreciation to our three visitors who came down from Omaha. Not many come to spend time with us. Their presence and participation served to remind us that we are not forgotten.

Mahali(Joe Fitzgerald), Walter Brooks, Karen Tibbs-Nnawulezi, and Jacqueline Cook in respectful attention during the libation ceremony



Standing in front of the symbol table and ancestor shrine, Mike Carr elaborates on the meanings of the Kwanzaa symbols during the candle-lighting ceremony

Thawabu delivering his presentation as part of the "reflections on Kwanzaa" portion of our program

BACK IN TIME

Prince Henry of Portugal, born in 1394 to King John and his English wife, the princess Phillipa, was a natural explorer. Early in his life, he participated in his country's first foray into Africa, at the Moroccan port of Ceuta. By twenty-five, he was governor of the southern coasts of Portugal as well as Master or the Order of Christ. As explorer, missionary, and politician, he was understandably anxious to discover what mysteries and riches Africa had to offer. He wanted to test the strength of Africa's Muslim presence, investigate rumors of gold, and perhaps establish colonies that would strengthen Portugal's niche as an imperialistic power...

Prince Henry recruited Portuguese captains who shared his vision, and the slow but relentless exploration of Africa began. Arguin Island, off the West African coast, was reached by Nuno Tristao in 1444 and later became the first processing area for the country's slave trade. Once Pope Nicholas V issued a document legalizing the enslavement of heathens and athiests, the way was paved for Portuguese-operated slaving stations all over Africa's western coast. Dinis Dias reached Cape Verde in 1444; two years later, Nuno Tristao reached the portal of the Gambia River.

After the 1453 fall of Constantinople to the "infidel" Turks, the politically and economically restless Portuguese ached for a trade route to the East circumventing the Moslem-controlled overland routes through northern Africa. Portugal was a determined defender of Christian Europe...

In 1460, the death of the ambitious prince slowed the frenetic pace of Portuguese exploration. However, in 1469, Fernao Gomes of Lisbon rounded Africa's western outcrop, daring the steamy Niger to reach what were later named the Slave, Ivory, and Gold Coasts.

Source: AFRICANS IN AMERICA: America's Journey Through Slavery by Charles Johnson and Patricia Smith

ANNOUNCEMENTS

The Harambee Afrikan Cultural Organization will be holding its 2004 African History program on Tuesday, February 24th. from 5-8 p.m. at the state prison in Lincoln. We encourage you, the members of the Omaha/Lincoln-area African communities to attend. You must be at least 19 years of age and cannot be on the visiting list of a person locked up within the Nebraska Dept. of Corrections. If you want further information, call (402) 479-3379. Also, if there is a presentation you would like to make on some aspect of the history of African people, please get in touch with us as soon as possible so that we may make your presentation a part of the program.

In the last year Critical Resistance(CR) has held a conference for 1,500 in New Orleans and started 3 new chapters: in New Orleans, Atlanta, and Florida; has worked on a grassroots campaign in California for "Education Not Incarceration," an has also organized in Los Angeles, Sacramento, New York City and Washington DC. CR needs your support: 1904 Franklin St., Suite 504, Oakland, CA. 94612, (510) 444-0484.

The Black United Fund of Nebraska, in partnership with Dr. Roy Holyfield, Jr. of Great Plains Internal Medicine and the Aframerican Bookstore will present a series of monthly health forums. The forums will be held at 6 p.m. the first Wednesday of each month, beginning Feb. 4 at the Aframerican Bookstore, 3226 Lake St.

Presentations and discussions will cover a variety of medical issues including cardiovascular disease, hypertension, diabetes and cancer. Free and open to the public, these programs will provide the community an opportunity to ask questions and voice your concerns about various health issues to a medical professional. Call the Aframerican Bookstore at (402) 455-9200.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Mike Carr

Olotu Eko(Education Chairman) - Chuma Akinlowan

Eleto(Administrative Chairman) - Thawabu(Nate Deckard)

Akapo(Treasurer) - Montrail Maddox

Akowe(Secretary) - Eric Crudup

Akewi(Librarian) - William "Toon" Hawkins

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa